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THE

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AND

Chronicle.

THE FAITHFUL EVANGELIST.

"They then bound me to a tree, and, after beating me again, one of them said, 'We must know the nature of this religion: although we beat this man, he complains not, nor does a tear fall from his eyes.' I said, 'They that mourn shall hereafter be comforted.'"—*Page* 174.

INDIA.

GEORGE CHRISTIE'S NATIVE TEACHER.

We have much pleasure in presenting the subjoined auto-biographical narrative of the Native Evangelist employed in connexion with our Mission at Neyoor, under the name of George Christie, and supported by the christian liberality of William Kay, Esq., Grove House, near Liverpool. Our engraving for the present month is intended to depict an event in the interesting history of *George Christie*, which shows, in a manner at once affecting and delightful, the stedfastness of his christian character through the abundant grace he has received, and his readiness to pour out even his life, should it be required, on the sacrifice and service of his faith. The account to which attention is now invited has been transmitted by our esteemed Missionary brother, the Rev. John Abbs.

"When I was four years of age, my parents died, and I was nourished by my father's mother till her death. After that, I wandered from place to place, committing much wickedness and enduring many hardships. Both before and after my marriage, I walked for a long time according to my wicked thoughts and desires, and many evil devices were in my heart. After this my wife was taken ill, and I had much sorrow of mind on account of her affliction. At that time I knew not that afflictions come to us because of our sinful nature; and, being ignorant, I gave money and food to sorcerers to recite incantations and offer sacrifice to the images of evil spirits for my wife's recovery. Although, according to the custom of the heathen, I expended much on these and such vain things, the sickness of my wife diminished not, but increased; and having been told that it would be good for me to seek an omen from a Polayen fortune-teller, I went to him and asked his assistance. He advised me to sacrifice more fowls: in order to purchase these, I took my wife's jewels from her neck and sold them; but, while about to make the offering, she became worse and swooned, upon which I thought all our preparations would be useless, and I became very sorry.

"I wished to make my distress known to the Christian readers, but felt a difficulty, because I had often reproached the Christians, their Missionaries, and Readers, and had blasphemed the name of God. Soon after the spirit of my wife returned; and, when she gained strength, I sent for the readers, inquired about the Gospel of Jesus Christ, heard their instructions, and united with them in prayer. Affliction continued and increased in my family, but Christ gave us much consolation. About two years after this, my wife died, at the age of twenty-two years. Her last words were, 'O Jesus, suffer not my soul to lie in pain, but receive me to dwell with thee.' After her death, I soon obtained strength by trusting in God, and desired to know more of the christian way.

"One Sunday, I was seized by some Soodras, and told to carry a burden to a feast. I said, 'I cannot carry this burden to-day, because it is my Lord's day.' They were very angry, beat me, and said, 'Who will punish us, if we kill you?' I replied, 'You cannot kill my soul; my body only you can kill.' They then bound me to a tree, (*page* 173,) and after beating me again, one of them said, 'We must know the nature of this religion: although we beat this man, he complains not, nor does a tear fall from his eyes.' I said, 'They that mourn shall hereafter be comforted.' They exclaimed, 'Who is this? Is he a disciple of Devasaghayampilly?'* and immediately released me.

"I was subsequently appointed a Moopen, and baptized by Mr. Abbs, who allowed me a small sum monthly for my support, and directed me to apply my mind to learning. Although I knew not a letter two years ago, I can now read

* A Roman Catholic of this country who is reported to have suffered martyrdom many years since, with exemplary patience.

the New Testament with little difficulty. I am now the reader of Locaucauvy, and often speak to travellers upon religion. I was once walking on the Rajah's Path (high road) when a man of high caste approached and said, 'Is it good or evil to learn the *Vadam?*' (Bible) I said, 'It is good to learn.' 'How is it good?' I answered, 'Can we easily find the way in a dark night without a light? but if a light shines on us, we may discover the place we seek. Thus our hearts by sin are in darkness; but true light is manifested by Christ in the Gospel.' He said, 'It is good; the time will come when all people will learn the *Vadam.*' We then continued walking, and talking in a friendly manner on this subject. I have often spoken to Brahmins, Mahometans, and Roman Catholics, and given them books to read, which they received joyfully; some of them saying, that hereafter they would embrace our religion. That I and all the readers may increase in love and knowledge, I entreat God to give grace! Amen."

AUTO-BIOGRAPHY OF THE NATIVE TEACHER AMOO.

THE following interesting narrative (written by himself) of the Native Evangelist, supported by friends at Howden, under the name of HOWDEN BRUCE, has been received from the Rev. William Beynon, of Belgaum, by whom cordial and explicit testimony is borne to the christian excellence of his character, and the growing value of his Missionary labours.

I was born at Buntwala, a village in the Mangalore Collectorate, about the year 1824. My father and mother were of the Jain religion, and very zealous in the performance of its rites. When I was three years old, my mother took me to my grandmother, who lived at a village called Cootalum, and there I remained upwards of eleven years, occasionally visiting my parents. I was brought up in entire ignorance of God—the true God—the Creator of all—and taught that to worship and obey the Gooroo, (heathen priest or teacher) was all that was necessary to make me happy. During my residence at Cootalum, I was left a motherless child. But God has been most kind and merciful to me! better than a father and mother is he, and who is like him?

A few months after the death of my mother, my father and brother came to Cootalum, in order to take me home with them. Soon after returning to my father's house, I went to Mangalore to visit my eldest sister, who was residing there; and, whilst living with her, my wishes led me to visit the Bundar Bazar (landing place). Returning in the evening, I came along the road which leads by the house of the Rev. Mr. Hebick, in whose compound there was a school. I stood near the school-room door, and was surprised to see so many boys reading and writing. I felt a strong desire in my own mind to be taught to read and write, but felt afraid to go into the school, hearing that it belonged to a Padre Sahib (an English Missionary).

While I was standing there, some of the masters came out and inquired who I was and why I stood there? and if I wished to be taught with the boys? I replied, that I should indeed rejoice to be taught to read and write, and that I would go home and ask my sister to allow me to go to school. They said, The master perhaps will support you. I replied that I could not eat their food and drink their water; that I was a Jain, and had never done such a thing; and if I did, my people would put me out of caste. The following day I told my eldest sister that I wished to go to the Missionaries' school to be educated. She became very angry with me, and said, No, no; that will not do; you shall not go there, for they will make you a Christian, and what will become of us then? I told her that she was very much mistaken; that I was sure they could never make me a Christian: why should I desert my religion and friends and become an outcast? After a good deal of entreaty my sister allowed me to go to school. When I first arrived at the school, the boarders were taking their food. The schoolmaster requested me to remain until the gentlemen came to examine the school. Mr. Hebick soon after came in. He inquired who I was, and what I did there. He put his hand on my head and said, that he was glad that I had come to school. I was very much surprised to be received with so much kindness and welcome.

When the school was examined I heard much of the state of man as a sinner; that he was lost and without hope; and that he could only be saved through the Lord Jesus

Christ. The sin and guilt of idolatry were shown, and I also heard that there was no hope of salvation to any who trusted in images. Turning to me, the gentleman said, My dear boy, you are a sinner; you do not know the true God, and Jesus Christ his Son whom he sent into the world to save sinners. He spoke a good deal of the love and favour of God. After hearing all, I do not know what I felt. My heart melted within me. I immediately determined to stay in the school to know and hear more of this Saviour, and to learn that which concerned the salvation of my soul.

But I was little aware of the difficulties and opposition with which I should have to contend. As soon as my determination was known, my relatives and friends, and a great number of Jains, my caste people, said that I had become a Christian. I told them how I felt, and what my wishes were. I was frightened, and prayed to God to help me. There was a great uproar. Some threw dust in the air; others cursed me and the Missionaries in the name of their gods, and tried to force me away; but I would not go. They watched me; and soon after, when they saw me standing near the schoolroom door, they rushed upon me, caught hold of my hands, and severely flogged me. Some said, Such a fellow should not live any longer; he must be put to death. Among them were my eldest sister, and my old grandmother, whose conduct deeply affected me. The latter said that I ought to be cut into four quarters and hung at the four corners of the earth. My dear sister, when she saw my mind was fixed, wept bitterly, and fell down senseless to the ground. When she recovered she was taken home by her husband. All this pierced my heart. It was to me a sudden and severe trial at the time; yet the Lord, my Saviour and strength, had pity upon me, a poor weak boy. The words of the Lord Jesus, recorded in Matt. v. 11, 12, gave me great comfort, and strengthened me; and so they have many times since—I shall never forget them.

When my relations saw that their efforts to induce me to return to them were useless, they pronounced a curse upon me and left me to myself. My caste people tried to force me back by making outcasts of my family. This they did for fourteen days; but, finding the plan ineffectual, they restored them; charging them, at the same time, that if they held any intercourse with me, they should immediately be put out of caste. From the time I was deserted by my family and friends, the Lord God, my Saviour, has been my guide.

In November 1839, I left Mangalore for Dharwar. Hearing that there were Missionaries at Belgaum, I went thither, and was introduced to them by the teacher Solomon, who acted most kindly towards me.

Soon afterwards, Mr. Beynon took me under his protection and care, and taught me more fully the word of God. I was baptized by him in the Shapore chapel, on the 1st of January, 1842. I continue to study under him. To God be all the praise for what he has done for me! My trust is in that blessed Saviour who gave his life for me. I wish to make known his salvation to my own countrymen, that they may know the true God, and Jesus Christ whom he has sent.

SALEM.

The facts stated in the appended extracts of a Missionary Journal, transmitted by the Rev. J. M. Lechler, exhibit, in a very affecting manner, the ignorant and degraded state of the native population in this part of India, the influence of ancient superstitious customs over their minds, the spirit of inquiry which is beginning to arouse them from their intellectual lethargy and thraldom, and the necessity for employing additional means to spread amongst them the principles of true knowledge, and guide their feet into the way of peace.

Jan. 25, 1843.—Speaking with some heathen men of the custom of burning their dead, I asked them what they thought becomes of the soul when the body dies and is burnt? One of them replied, "When the body is burnt, the soul is burnt too." I said, that I did not think so; for the soul being a spirit, it was impossible to burn it. I then enlarged on the subject, reading to them the passages which bear on this point. They all seemed to be much delighted, and one of them, the schoolmaster, who had been sneering the previous evening, said he wished very much to have the book from which I was reading. (It was the New Testament belonging to my servant, as I had already given mine away.) He had hardly finished asking, when another one said he wished to have it too. I told the latter that I would send him one from Salem; but seeing one lying near my box, belonging to one of the assistants, he would not cease till we gave it to him. It was rather old, but he preferred it to waiting for a new one. At morning prayers we had two intelligent heathen from a

neighbouring village with us, who heard very attentively, 1 Cor. xv., which we were reading. Both asked for the New Testament from which we had been reading; but, as this was the only one that remained, we gave them a copy of the Psalms, and a part of the Old Testament.

This afternoon, while reading Dr. Philip's "Researches in South Africa," a family of Brahmins came near my place. The women washed their clothes in a small tank, and dried them; and, in the meantime, two little boys, with two young men and their father, assembled under a green tree opposite the Choultry. Whilst the men sat and talked with one another, the boys made themselves very busy in oiling the idols which stood under the tree, pouring water over them, and decorating them with flowers. I went near, and asked the old Brahmin why the boys were doing so. He replied, "We are doing homage to the Swamy;* I know it is madness, but such is the custom of the country: what is to be done?" I said, "Is this the Swamy? I see nothing but stones."—"Yes," answered one of the young men, "this is the Lord—the God who created and preserved us." I then tried to show them that God is a Spirit, and that he cannot be represented by a stone, or any other substance; but while I was talking, the old man got up, laid a few plantains before the idol, and broke some cocoa-nuts, the milk of which he poured out before the senseless stone. Lights were also kindled, and incense burnt. After making a few more remarks on the sin and foolishness of this idol-worship, I prepared to go on my journey. The old Brahmin, seeing this, took up a few plantains, and cocoa-nut shells, and presented them to me; but I refused taking them, saying that I would not eat any thing that had been offered to idols.

NATIVE FEMALE BOARDING SCHOOL AT MADRAS.

Few objects connected with the Missionary work in India present an aspect of greater interest and importance than the Native Female Orphan and Boarding Schools, several of which are now in promising operation. In addition to the accounts recently published of the progress of these excellent Institutions, we have now the pleasure to present a brief but gratifying report, lately received, of the *Native Female Boarding School*, under the superintendence of Mrs. W. Porter, at Madras.

This school is superintended by Mrs. William Porter. The number of children has considerably increased since last year, and, in consequence of this, we have been compelled to enlarge our premises. Nearly fifty children, separated as much as possible from heathen associations, are boarded, clothed, and educated. Their education is chiefly in the vernacular language; but they are taught English to a great extent, and always examined in what they have learned, through the medium of their own language. Large portions of Scripture, in Tamil and English, have been committed to memory; also, Dr. Watts's First and Second Catechisms, in Tamil and English; and Watts's Divine Songs, and Historical Catechism, in English. Tamil grammar and geography have been attended to by some of the elder scholars.

The progress of the children, in divine and human knowledge, is very encouraging, nor is this all—there have been some pleasing manifestations of religious feeling which suffice to show that our labour is not altogether "in vain in the Lord." It would be interesting to speak of these more at length; but with children so young, and in a country so demoralizing, we have learned to rejoice with trembling: our hopes may be blighted, but we commit our youthful charge to his care, who will not break the bruised reed, or quench the smoking flax.

We have been greatly encouraged in this sphere of labour by the kindness of friends in England and India. We are helped both by their contributions and their prayers. One kind friend, writing from England as the representative of many more, and sending contributions for the support of eight children, asks for the name, disposition, and general character of each of the children, that she and they may "individualize them at a throne of grace." This is the kind of interest we wish our friends to manifest. We are confident as to its result. Let our friends, with their contributions, give us their special, earnest, and continued prayers, and we feel sure that a blessing cannot long be withheld. "God will bless us;" for, though the soil be barren in which the seed of truth is cast, and there is no human probability that it will ever germinate and grow, we cannot forget the promise of a faithful God.

* A name applied to God, or any being thought to be of a superior order.

CHINA.

The subjoined communications afford renewed occasion for the exercise of gratitude and hope, in connexion with the operations of the Society in this part of the world. It will be seen that a very encouraging commencement has been made at Ningpo, one of the five ports to which free access has been secured to our countrymen by the Treaty of Peace; and *there*, under the guidance and favour of Him whose kingdom ruleth over all, it may be confidently anticipated that a permanent footing for the Christian Missionary will be obtained. It will also be seen that a general meeting of the brethren was about to be held at Hong-Kong, for the purpose of deliberating on the further measures to be adopted in order to improve, to the utmost practicable extent, the present facilities and opportunities for the extension of the Gospel in China. To the proceedings of that meeting, conducted as we are assured they will have been, under a deep sense of the importance of the subject, and with earnest supplication for divine counsel, we look with great interest and hope; and trust we shall be able, in an early number, to place them before our readers.

(From Rev. W. C. Milne, Ningpo, January 22, 1843.)

It were needless for me to enter into detail upon the views and feelings which prompted me to take the step of leaving Chusan at least for a time, and of proceeding to Ningpo, to reside, if possible, in the heart of the city. The principal objects I had in view were, by being thrown entirely into Chinese society, to assimilate myself to the people in speech and manner, and to become acquainted with them as they really are,—these objects, if gained, would qualify me for further usefulness in whatever sphere I might to fill during the rest of my life.

With these views, I left Chusan on the 7th of December, at noon, in a common native passage-boat. Beside myself, there were, my teacher, a servant boy, and some twenty passengers—all Chinese. It was about six in the evening of the same day, that we dropped anchor at one of the principal jetties, near the eastern gate of the city. I landed, and proceeded at once with my teacher and boy to the house of a surgeon, whose acquaintance I had made at Chusan, and whose frequent invitations encouraged me to place myself under his family-roof for a few days, until I should be able to procure suitable lodgings. He received me with a hearty welcome, and has acted with uniform kindness.

To the people of the city, it was not a novel thing to see an Englishman, for a steamer had only left Ningpo the same morning with several British officers, who had been on a visit. But the sudden appearance, in the dusk of the evening, of a solitary individual, dressed in a habit different from the uniform of the United Service, to which the inhabitants had become accustomed, excited a little stir; and presently messengers appeared from the public offices to inquire into my name, my rank, and my objects. Late in the evening, I had a card sent me from the Chi-fu of the department of Ningpo, by whose marks of attention I had previously been honoured in Chusan. It was my intention from the first to make my early respects to some of the principal authorities; and the next morning, I called upon Shu Kungshau, the officer mentioned above. He received me with great politeness, and entertained me kindly. There were one or two other Civil Officers present. From his worship Shu I have, since that visit, received marks of friendship and real kindness. A day or two after my call, he returned it in person, and has again and again sent me his card, occasionally adding a present. It was also through his influence that I got into comfortable lodgings; and afterwards, when I was obliged to seek other quarters, it was one of his private Secretaries who arranged for the rooms I now occupy.

The other officers of the place also have been courteous, and nothing has been done, said, or hinted, indicative of a desire on their part that I should leave the place; but, on the contrary, strong wishes have been expressed that I should remain. This I have taken as a token for good. I would not, however, have it to be inferred from what I have just written that they are in any degree favourable to the Christian Religion, for they yet scarcely understand my objects. From what I have heard, they anticipate that my acquirements in the language will be called into exercise on the

opening of the trade at this port, when they seem to suppose I shall be employed in an official capacity as a medium of intercourse between the subjects of the two nations.

As for the people, a change has come over them as great as over their officers. By many of the respectable and influential citizens I have been visited: from some of them I have received the most flattering assurances of their good-will, and from others sensible expressions of it, such as sometimes test one's modesty and patience. The late war has left an indelible impression on this part of the country; and the awful dread of the British soldiery and arms, in which all alike share—high and low, rich and poor, man and woman, young and old—is, I think, almost a sufficient guarantee that the peace will be kept, until the benefits, reaped from commercial and friendly intercourse, shall have strengthened the alliance against further violation.

Since the 7th of December, with the exception of the opening week of this year, which I spent at Chusan, I have remained here a solitary Englishman amid a bustling population of Chinamen, and under the paternal government and protection of the Emperor of China—none daring to make me afraid. I have been now nearly six weeks a resident in this city, and, during that time, have associated constantly and almost solely with the natives.

In the opportunities of friendly intercourse, I have been favoured with, during this stay, I trust I have not entirely forgotten my vocation: it has been my endeavour to teach my visitors that "this is life eternal, that they might know the only true God, and Jesus Christ whom he has sent." In this conversational mode of communicating scriptural truths, I find myself daily gaining utterance; and it only needs that I should be faithful to my calling, and energetic in wielding the sword of the Spirit, to improve the acquirement.

(From Dr. Lockhart, Chusan, July 11, 1843.)

I ARRIVED at this place, June 13th, and immediately sent word to my dear brother, Mr. Milne, of my arrival. In a few days he came over from Ningpo, and after staying here for a short time, he returned to that city, and I went with him, and stayed with him till his departure for Canton, overland, through the interior of the country, of which important event I will afterwards speak further. As you may have heard from him, he had been living seven or eight months alone at Ningpo, and on my arrival there I was much pleased to see the cordiality and kindness with which he was every where received by all classes: he has obtained an extensive knowledge of the dialect of the place, and speaks it readily and fluently.

Ningpo is a large, populous, and flourishing place; much activity and bustle pervade the streets, and, wherever we went, civility was displayed. While I stayed there I daily attended to a large number of patients, who flocked to the house, and crowded round it; and I was pleased to see that an influence could so soon be obtained over the minds of the people. The mornings were wholly taken up with my medical duties, and the afternoons and evenings spent in visiting various parts of the city, and gaining such information as I could regarding the place. This city is a most desirable position for some of the agents of our Society, and I trust it will be speedily occupied; that is, if Shanghae and it are both to be taken as stations of the London Missionary Society; but, perhaps, of the two, Shanghae is the more important.

Since Mr. Milne heard that he would have to attend the meeting at Hong-Kong, it has been a subject of fervent prayer, and of anxious thought, whether it would not be highly desirable for him to proceed overland through the interior of the country, rather than by ship: his teacher, who has gone with him as guide, assured him of the practicability of the plan, and urged him to adopt it. On my arrival he explained to me all the circumstances, and after we had talked the matter over and prayed on the subject, I gave my hearty approval of his plan, and wished him to follow it out; and last Sabbath but one, July 2nd, he determined, if it should be the Lord's will, to take the journey; and eventually last Friday was the day fixed on for his departure, viz., July 7th, which will be a day memorable to me as long as I live.

The remainder of the morning was spent in various preparations for the journey, and making all arrangements regarding the teacher, servant, and boy, who were to go with our dear brother. In the afternoon I sent off all his English articles, books, clothes, &c. &c., with my own luggage, to the boat that was to take me to Chusan. We then prayed together for a successful issue to this great undertaking, and besought the Lord that he would grant every support and guidance by the way, and bless

the traveller in all his course, delivering him from evil and danger, and watching over him to the end of the journey.

Before starting, we again commended each other to the divine protection. About half-past ten, p. m., we left the house, Mr. Milne's luggage being sent on to his boat: we passed through the city gates together, and after turning a few streets, our roads separated, and we bade each other a final adieu. He went to the boat which was to take him up the river, and on to Shaou-Ling, while I went down the river, and to Tinghae.

I expect to hear frequently from him on his journey, but cannot have a letter till the end of this week at the earliest: he hopes to reach Hong Kong in about thirty days, if all be well. May the Lord watch over my dear brother, grant unto him every mercy on his way, and carry him to the end of his journey in peace and safety. The information that he will obtain will, doubtless, be very valuable both to himself and the brethren whom he will meet at Hong-Kong; and as the meeting of our brethren is to be held in August, Mr. Milne will, I think, be able to reach that place in time.

How soon is it the intention of the Society to send out new agents to this country? It would be very desirable, and would greatly expedite the work, if some were to be sent out at once, so that the new stations determined on might be speedily occupied; for it is a pity to lose any time when so effectual a door is thrown open before us in this land. If I might express an opinion, I would urge on the Directors the necessity of sending out three or four instantly, and the remainder can follow as soon as may be judged convenient.

(From Rev. Dr. Legge, Hong-Kong, July 31, 1843.)

As the Government steamer, *Akbar*, leaves this settlement to-morrow with despatches for Bombay, I embrace the opportunity to inform you of our safe arrival here on the 10th instant. We were altogether three weeks on the voyage from Singapore to Macao, and, through the goodness of Divine Providence, experienced not a single storm of any violence. I hope the brethren, Medhurst, Dyer, and John and Alexander Stronach, who were to leave Singapore on the 15th of this month, will be as highly favoured, and that we shall have the pleasure of greeting them in the course of the present week. It is not likely that Mr. Milne will be down from Ningpo so soon; perhaps not before the 10th of August. Mr. Lockhart went up to Chusan with his family in June, and he has not written whether he intends coming down again to be present at the meeting. With the exception of him, and should nothing untoward have occurred, all your Missionaries will be assembled here, and have commenced their deliberations before the middle of next month.

We are at present living in the Medical Missionary Hospital, with Dr. and Mrs. Hobson, who received us with all hospitality and christian affection. It is, indeed, impossible at present to rent a house in the present state of the settlement, as the houses already built are not nearly sufficient to accommodate all the merchants who must remove here from Macao, in the course of a month or two. This is owing to the Government having originally made limited grants of land for building purposes, and declined, during the last five months, making any such grants at all. We shall barely be in time to avail ourselves of the fresh issues which are soon to be made. The Plenipotentiary is to turn his attention to the subject after the departure of the *Akbar*, and it is desirable that an early application should be made by us, lest the situations best suited for our purpose should be secured by other parties.

I like the aspect of Hong-Kong. It is a long series of hills. The only level ground is in the intervening valleys. No people living here could fall into the mistake that the earth was a vast plain. The Chinese population is not yet very large, but as soon as the mercantile houses come over from Macao, there will be an increase of several thousands. Ultimately the island will become a hive, and I hope that many a christian swarm will go forth to settle on the adjoining continent.

NEW HEBRIDES.—MISSION AT TANNA.

(From Rev. Messrs. Turner and Nisbet, Tanna, December 10th, 1842.)

EVER since we landed, we have been favoured with as many encouragements as could be expected in the present stage of the Mission.

The war, that broke out about four months ago, still continues, and we know not when it will end. At present, we have no fear whatever for our personal safety. It is a sad hindrance, however, to our work,—causing our schools to be unattended, narrowing our sphere of labour, and, in a thousand ways, working mischief. Still we must hope that it will all end, in some way or other, for the advancement of the Redeemer's glory. This is our daily special prayer.

War is not likely to be our greatest hindrance. Now that we begin to understand the state of things better, we find a priestcraft exercised here, from which we expect to meet much opposition. The struggle has already commenced. There is an extensive district in the neighbourhood of the Volcano, populated entirely by "sacred men," as they are called. These are supposed to cause almost all the sickness and death, and are thought to have the power of both under their control. They have gained an astonishing influence over the minds of the people: pigs and all sorts of valuables are poured into their treasury from day to day; and thus they live as lords, or rather tyrants, over multitudes around. These wily fellows begin to see that if Christianity prevails, it will be a death-blow to their craft; and they seem determined, if possible, to exterminate us. They have made desperate attempts upon our lives, but these providentially have been arrested. One of our servants, however, lately received a blow from the club of one of them, which we feared would prove fatal. In great mercy, the Lord blessed the means for his recovery, and he is now nearly well. Wherever we go we have to be on our guard against these fellows. The people all around are eagerly hoping that what we say is true, and that they may yet be freed from the shackles of these disease-makers; but we fear it will be some time before their deep-rooted prejudice is extirpated. For a time we have deemed it prudent not to go near that district, where we are likely to meet with violence. We get the people to come from the places near it, for conversation and worship. Very soon we must try and visit them in some way or other. Yesterday, a Chief from that neighbourhood told us most affectingly that his people were "weeping" on account of what had taken place, and fearing that it would prevent "Misi," as they call us, from joining them for a long time. Pray for us! We have no fear. The hairs of our heads are all numbered, and our Father will not permit anything to befal us but what shall seem good in His sight. We know too that we have Omnipotence on our side; and that He who is for us need but speak the word, and satanic opposition in every form shall be driven as chaff before the wind.

We are sadly retarded in our work for want of native teachers. May we soon have some from among the Tannese themselves! But, in the meantime, we greatly need a few good Samoans or Rarotongans. We have only one teacher who is of any use to us on the island, and he is often unwell. We might settle some teachers immediately on many important parts of the island, where there are Chiefs from time to time sending pressing requests; and oh! do not let us be without as many European brethren as you can possibly send us!

SOUTH AFRICA.

UITENHAGE.

(From Rev. W. Elliott, Uitenhage, July 17, 1843.)

WE have lately had the pleasure of receiving into church communion three Fingo women. I have every reason to believe that they are all subjects of the grace of God, walking in the fear of the Lord. There is strong evidence of the sincerity of these people in their conduct under the persecutions they have to endure from their unbelieving countrymen. The believing Fingos have found it advisable to separate themselves from the general body of their people, and form a little Christian village, about half an hour's ride from the town. It consists of five or six Christian families, who present a striking contrast to the Fingoes still living in a savage state. They are well clad, live in habits of industry, and are gradually accumulating property. They

hold religious worship together morning and evening; and manifest the most earnest desire for instruction.

I had occasion, the other day, to ride out to their encampment, to visit a sick woman. As I had not seen much of that part of the country, I left the horse in charge of my little boy, and ascended one of the ravines in the neighbourhood. On my return I found my son surrounded by the villagers, sitting on the ground, reading and spelling, delighted with the unexpected visit of their young teacher. The children manifest great readiness in learning; but their parents, with two or three exceptions, notwithstanding their indomitable perseverance, make but little progress. There is another interesting little village about the same distance from town, in another direction, consisting of ten or twelve Christian Bassouta families, who meet together morning and evening for worship. These people are, for the most part, more industrious and better disposed than the Fingoes. They dress uncommonly well, keep their houses beautifully clean, and supply many families in Uitenhage with milk from their herds and flocks. It is a remarkable fact, that though the Bassoutas and Fingoes form a considerable part of the Mission church, not a single charge of delinquency has ever been brought against one of them, and any little misunderstanding, that may take place among them, is easily adjusted. This is in a great degree to be attributed to the fact, that not one of them, so far as I know, makes use of wine, or strong drink; and they are the only class of the coloured population of whom this can be said.

I had lately the pleasure of baptizing a man and woman, who give the most satisfactory evidence of a change of heart. They both trace their first religious impressions to the simple instructions of a member of the church, who lives at a farm about twenty miles from Uitenhage, and who has, for many years, held religious worship with his fellow-servants and others, every Sabbath-day, and an evening or two in the week. The simple labours of this man have been wonderfully blest. His mother, wife, brother, and sisters, are consistent members of the Mission-church; and, together with several others, attribute their acquaintance with the truth to the instrumentality of their devoted relative.

The most prosperous class of the coloured population in these parts, and, I believe, throughout the Colony, are the late apprentices. They are now reaping the advantages of those habits of industry to which they have been necessarily addicted from their early youth. Many of them are respectable tradesmen, and if they were as provident of their earnings as the Fingoes and Bassoutas, they would be rich. From their habits and associations, they more nearly approach the European character than any other class of the natives.

CONVERSION OF AN ENGLISHMAN IN JAMAICA.

(From Mr. W. Milne, Four Paths, March 13, 1843.)

During the past year, a large measure of outward success has attended the preaching of the Gospel at Four Paths, and Brixton-hill; and I believe that, in not a few instances, a genuine and abiding work of the Holy Spirit has been exerted on the minds and hearts of the hearers, enlightening them to know their true condition, and disposing them to embrace Jesus Christ as their only hope of salvation. Several white persons (emigrants and others) who formerly "opposed themselves," have become constant attendants on the preaching of the Gospel. I subjoin a short account of one of these, whose death-bed I attended, and respecting whom I humbly believe, that, though a sinner above many, he found mercy of the Lord.

From his youth he had been instructed in the Scriptures, and had even been a Sunday-school teacher, in connexion with an Independent church in England. But on coming to Jamaica, he cast aside his profession, and soon plunged into the worst sins of the country. He occasionally attended chapel, but without putting away the evil of his doings; though at the same time he constantly affirmed to his companions that the doctrines preached by your Missionaries were in accordance with the word of God.

In the midst of this career of wickedness, a dangerous illness seized him, and compelled his reluctant mind to think of God and eternity. He sent for me, and requested me to pray with him. I told him *that* could not save him, unless by a sincere and hearty repentance, and confession of his sins to God, he turned from them to receive Jesus Christ as his only Saviour. I tried to bring his transgressions before him, and to fix his attention on them in all their aggravated malignity, as having been committed against the convictions of his own conscience, and amidst unnumbered mercies from his Heavenly Father's hand. He admitted them freely and fully; said they were his burden night and day; and that if

God were to cast him into hell on account of them, he must pronounce him righteous and just. But he knew, also, what is said in the Scriptures of the willingness of God to pardon every penitent sinner, who seeks forgiveness through the merits of his Son.

We read and repeated various passages, in which the lost and undone through sin are invited to come to Jesus, and assured of eternal life on the ground of his having suffered unto death. On visiting him next day, he declared his faith in Jesus Christ; said he had no hope in himself, for he had been a vile sinner; and came as a humble suppliant whose only hope was in the word and promise of Jehovah. His past life appeared to him very abominable—he abhorred himself on account of it, and expressed his fixed determination, should it please God to restore him to health, to take up the cross, and bear it after Christ, to whatever shame it might expose him; but, as it was very uncertain whether God would ever grant him the opportunity he desired, he promised, at my request, to call those around him who had been the partners in his crimes, and warn them of their danger. He thanked me very warmly for my attentions to him, and I left him never to see him again in life. I know that a death-bed repentance is little to be relied on; but even on a death-bed God may give "repentance unto life." Have we not reason to hope, that in this case there was a heartfelt view of the evil of sin, and a believing application to that blood which cleanseth from all iniquity? The day will declare it.

TAHITI AND MADAGASCAR.

The Directors have great satisfaction in presenting the following cordial expression of christian sympathy in the trials of the Society, as connected with Tahiti and Madagascar, lately received from the *Synod of the Reformed Presbyterian Church in Ireland*:—

Knockbracken, Belfast, Sept. 28, 1843.

Gentlemen,—The Reformed Presbyterian Synod in Ireland, at its late meeting, appointed me to convey to you its unanimous and cordial sympathy, in relation to the trials which, in the inscrutable providence of the Redeemer, you have been called to sustain, through the severe and protracted persecution of the christian converts in Madagascar, and the recent popish aggressions upon Tahiti.

In conveying to you this expression of christian regard and condolence, permit me to say on behalf of the Synod, that, in common with many other friends of pure and undefiled religion, we rejoiced sincerely in your philanthropic and christian efforts to evangelize the "dark places of the earth," as exhibiting obedience to the Saviour's parting command; stimulating the various sections of the Church to engage in a similar enterprise of mercy; and affording the cheering prospect of the approach of that delightful era, when the earth shall be full of the knowledge of the Lord, and when "He shall have dominion from sea to sea, and from the river unto the ends of the earth."

With deep interest we marked the success that the Lord vouchsafed to the labours of your Missionaries in Madagascar. By their persevering exertions in setting up the machinery of Scriptural instruction, and the favour shown, for a season, by persons in authority, to your plans for the christian education of the heathen youth of that large island, we rejoiced that a wide and effectual door seemed to be opened before you; and our earnest hope was, that, through your instrumentality, this would be one of the isles that should wait for the Redeemer's law, and be speedily added as a willing appendage to his Mediatorial kingdom. With the history of your labours, trials, and successes in Tahiti, and other islands of the South Sea, we have long been familiarly acquainted. We regarded with unfeigned pleasure the astonishing change which the Spirit of power, accompanying your labours, had produced among the Polynesian races. In the prosperity of the infant-churches of the Society and Navigators Islands, we had learned to cherish a warm and, we trust we may add, a prayerful interest. By the blessing from on high resting on the

lovely and devoted spirit which they have manifested, we had hoped that the light of the Gospel might be made to beam upon other lands yet in pagan darkness, until the abundance of the sea should be converted to the Lord, and the east and west together should be irradiated by the beams of the Sun of Righteousness.

We are much concerned that these pleasing anticipations appear, for the present, to be frustrated; and that the enemy has so far prevailed as to arrest the progress of the work which had been so auspiciously commenced. While we desire to render thanks to God for the grace given to the converts in Madagascar, by which some of them have been enabled, even to death, to witness for Christ a good confession, and others continue in seclusion and voluntary exile for the truth's sake; we lament the relentless cruelties which heathen rulers have been permitted to inflict upon these simple-minded and devoted confessors. We would unite with you in earnest prayer to the King of Saints, that his gracious presence may be with his servants in the fiery furnace, and that He would mercifully interpose to break the power of their persecutors, and to work deliverance for his afflicted people. Our assured confidence is, that the martyr-blood which has been shed in Madagascar, will be remembered when the Lord arises to execute vengeance upon the gods of the heathen, and that it will yet prove the seed of a future glorious church.

Regarding the French aggression upon Tahiti, as instigated by a rapacious and intolerant priesthood, and as a development of the designs of the Man of Sin to extinguish the light of evangelical truth wherever he has the power, we sympathise most cordially with the Queen of Tahiti, in being despoiled of her authority and hereditary rights, by treachery and threatened violence—with the faithful Missionaries, and members of the Mission-churches in that and other islands of the Pacific, in the manifold dangers to which they are exposed—and with you, in the severe trial which you have been called to endure, by witnessing those deprived of their legitimate rights, and subjected to jeopardy from the inroads of Popish idolatry, superstition, and oppression, in whom you cannot but feel a paternal interest. While there is too much reason to apprehend, from the movements of Popery throughout the nations, that the attempt may ere long be made in other quarters to check the spread of truth, to oppress its friends, to turn aside unestablished converts from the simplicity of the Gospel, we trust and pray, that thereby the friends of Christ may be excited to a more vigorous opposition to anti-christian error and delusion, and to increased devotedness in the great work of evangelising the nations.

We would unite with you in fervent prayer to Almighty God, that He would preserve the churches in the South Sea Islands in the evil day, frustrate the schemes of the adversary, and, in his own gracious time and way, work for them full deliverance from man's oppression.

In thus offering you the condolence of christian sympathy and affection for yourselves, we would not cease earnestly to desire that you may enjoy a double portion of the wisdom and courage that are communicated from on high—that so you may be enabled to prosecute, with renewed ardour and determination, your important measures for the illumination of a perishing world, and that you may be privileged to reap abundant holy fruits in gathering in the travail of the Redeemer's soul from pagan lands.

By order of the Synod,

THOMAS HOUSTON, *Secretary of the Home and Foreign Missionary Society of the Reformed Presbyterian Church.*

APPEAL FOR A NEW MISSIONARY SHIP FOR THE SOUTH PACIFIC.

In the commencement of 1838, the Directors of the London Missionary Society, constrained by the forcible statements and urgent entreaties of their beloved and honoured friend, the late Rev. J. Williams, appealed to the friends of humanity and religion for the special exercise of their liberality, to enable them to purchase a vessel suitable for the navigation of those distant seas in which the earliest labours of the Society were effected, and in which its first and brightest triumphs were, through the power of Divine mercy, achieved.

The self-denying and devoted Missionaries labouring in Polynesia had previously often been subject to painful anxiety and extreme privation, in consequence of the difficulty and unavoidable irregularity of obtaining intelligence and supplies from England; and the opportunities of communication between the Brethren employed in the different groups of Islands, was also infrequent and uncertain; and thus they were denied the advantages of fraternal intercourse and co-operation. The only means of communication, though so inadequate and unsatisfactory, were nevertheless very expensive, and it was hoped that, by the employment of a small vessel wholly under the control of the Society, the frequent suffering of our devoted Missionaries might be alleviated, if not altogether prevented, and their labour greatly facilitated, without any serious addition to the annual expense. But beyond these considerations, the ardent spirit of Williams projected new and enlarged operations for the diffusion of knowledge, happiness, and religion, among the benighted multitudes of many populous islands yet unvisited by the messengers of mercy.

An appeal sustained by such facts, and directed to such objects, found a cordial response in the hearts of Christians and Philanthropists; and enlightened members of the nobility, and merchants, concurred with the long-tried friends of the Society to contribute the requisite amount for effecting the enterprise.

The *Camden* was purchased and supplied with the stores for a protracted voyage, without any demand on the ordinary income of the Society; and on the 11th of April, 1838, she sailed from the Thames, having on board the intrepid and persevering Williams, with a goodly band of new labourers, designed to strengthen the older Missions, and to extend the blessings of the Gospel in other islands of the vast Pacific.

Nor has the enterprise in any of its objects failed. The lamented Williams early fell a martyr to his christian ardour and compassion, but the object that he projected has been steadily prosecuted; and, under the auspices of a gracious Providence, the *Camden* has realised the utmost hopes and expectations of our departed brother, and of those who sympathised in his enlarged and benevolent designs.

The venerable men, who have laboured for nearly half a century in the Islands of the Pacific, have been cheered and animated in the evening of life, by this new proof that their friends in Britain still remember, and still love them. Many

new labourers have been sent forth to share in their labours; the several stations have been annually visited; regular intercourse with friends at home has been maintained; and, above all, the Gospel has been introduced to many populous Islands where the horrors of paganism, united with those of savage life, prevailed in their most fearful forms.

European or native teachers have, within the last four years, been stationed on various islands of the New Hebrides and New Caledonia, and, with very few exceptions, have been welcomed and protected by the Chiefs and people; while other Islands still more extensive and populous appear to be waiting with eager hope and expectation for the heralds of salvation.

The *moral* influence of a vessel, entirely free from the ordinary association of trade or war, has produced on the minds of the Islanders the happiest effects, and ensures to the Christian evangelist a favourable reception, which feelings of fear, suspicion, or revenge, arising from the injuries frequently inflicted by Foreigners, would otherwise often prevent; and a *Missionary* ship thus supplies one of the greatest facilities for the extension of the Gospel among barbarous and unenlightened tribes.

After an absence of more than five years, the *Camden* has returned to England, and it cannot excite surprise that in consequence of long and perilous voyages during the whole of that period, she should require very considerable and expensive repairs. At the time the vessel was purchased she was deemed adequate to the wants of the Mission; but the number of European Missionaries having since been increased from twenty-two to forty-three, and the spheres of their labour greatly extended, she is now found too small to accomplish all the important and indispensable objects involved. The Directors have, therefore, been induced, as the result of the most careful inquiry and prolonged deliberation, to resolve on disposing of the present vessel, and of appealing to the Friends of Missions for the funds requisite to the purchase of another Ship.

The reasons, which originally led to the purchase and employment of the *Camden*, remain with undiminished force—powerful considerations, already stated, have also since arisen to demand the continuance of the same measure on a larger scale; but the recent unjust aggression of the French on the Island of Tahiti, and the forcible introduction of Popery into that and other Islands in which the agents of this and other kindred institutions are already stationed, demand, from the friends of *Protestant* Christian Missions, unrelaxing vigilance and redoubled zeal.

At such a moment of trial to our brethren, and of peril to their churches —while the patrons of error and superstition, flushed with their unrighteous triumphs, are meditating new attacks on the civil and religious freedom of the defenceless people,—to diminish our facilities of operation, and our means of enlargement, would betray a decrease of zeal and a dereliction of principle most depressing to the faithful labourers, and of which their adversaries would not fail to take the advantage.

But anxious as the Directors feel to send forth to the Pacific another

Missionary ship, the inadequate state of their funds, to meet the present operations of the Society, will not allow them to expend any portion of their ordinary income in the accomplishment of this object. The Society's expenditure for the last year exceeded its receipts by more than 14,000*l.*; and, during the present year, they painfully anticipate a further excess of outlay.

The cost of the vessel, with her outfit, will not be less than 4,000*l.*, and they are, therefore, compelled to solicit the special exercise of liberality, not only from the Members of the London Missionary Society, but also generally from the friends of humanity, civilization, and protestant truth, to enable them to accomplish an object most intimately connected with the progress of social improvement, civil liberty, and true religion, among the various tribes and nations of Polynesia.

ARTHUR TIDMAN,
J. J. FREEMAN,
JOHN ARUNDEL, } *Secretaries.*

THE REV. JOHN SMITH.

It is with profound regret the Directors feel called upon to state that, from intelligence indirectly communicated, there is too much ground for the most painful forebodings relative to their beloved Missionary brother, the Rev. John Smith, of Madras. Since the establishment of the Overland Dispatch, the Directors have uniformly received their letters from India through that medium; but, owing to the loss of one mail, and the detention of another, it is now nearly three months since any communications have reached them. On this account, no official information respecting Mr. Smith, confirmatory of their fears or otherwise, has arrived; but from a private letter, addressed to a friend in England, and forwarded from Madras in August, by a more circuitous route, it is mournfully evident that only a feeble hope can be indulged of the safety of their valued and devoted brother. It appears that Mr. Smith proceeded on a visit to Vizagapatam in March last, for the purpose of taking part in an ordination-service appointed to be held at that station; and, after a stay of about two months, embarked on his return to Madras, in a vessel named the *Favourite*. Of this vessel nothing had been heard at Madras up to the 15th of August, and it is fearfully probable that she was lost, with several other vessels, in a violent storm that occurred shortly after her departure from Vizagapatam. The only supposition which can afford hope is, that Mr. Smith and his fellow-voyagers were taken up by a vessel proceeding to the Cape, or some place in the Indian Ocean; but the length of time that has elapsed, for the communication of intelligence from any port to which they might have been carried, is very unfavourable to the conjecture. By the next arrivals from Madras, uncertainty as to the actual state of the case will probably be removed, and we fear the melancholy duty may devolve upon us, of confirming the apprehensions now expressed. Meanwhile, we commend to the affectionate sympathies and fervent prayers of Christian friends, the wife and family of our beloved brother, Smith, whom he left in England on his late return to India, and whose sufferings, during their protracted season of suspense, must of necessity be inexpressibly great.

MISSIONARY CONTRIBUTIONS,

From the 1st to the 30th of September, 1843—inclusive.

	£	s.	d.
M. E. for India	1	0	0
Mr. Bekenn	1	0	0
Mrs. Ansel, for Nat. Tea.	5	0	0
W. C. H.	1	1	0
"Anonymous"	0	10	0
Scotch Church, River-terrace, a donation	1	1	0
Stepney, Ladies' Branch, on account	15	7	4
Shadwell, Ebenezer Chapel Sunday-school	5	0	0
A. Z. for Chinese Mission	2	0	0
Cambridgeshire.			
Waterbeach, Legacy of late Mrs. Anne Stimpson, one-eighth of residue, less duty and expenses	36	4	1
Cornwall.			
Falmouth, Rev. T. Wildbore.....(D.)	5	0	0
Cumberland.			
Carlisle	60	13	3
Penrith, on account	37	4	0
For the Chinese Mission	1	0	0
	38	4	0
Devonshire.			
Barnstaple Sunday-sch...	12	4	2
Durham.			
South Aux. per J. C. Hopkins, Esq.—			
Barnard Castle	5	4	0
Bishop Aukland	2	0	0
Darlington	10	6	5
For Chinese Mission	25	16	2
For Native Children, A. Hopkins, M. Cumming, and J. R. Macadam	9	0	0
Legacy of late Anne Richardson	5	0	0
Stockton, for Nat. Tea. W. Merrefield	10	0	0
Staindrop	1	18	3
	69	4	10
Hampshire.			
Portsmouth, M. Y. for a Nat. Girl at Bangalore, to be called Cath. Welch	3	0	0
Herefordshire.			
Kington, Mr. Paternoster	4	0	0
Isle of Wight.			
Ryde, Master Alvarez, per Mr. J. Sadd	1	0	0
Lancashire.			
Darwen, Ebenezer Chapel	186	3	8
Middlesex.			
Uxbridge, on account	34	0	0
Hammersmith, Ebenezer Chapel	6	10	0
West Drayton, a Friend to Missions	1	0	0
Highgate, Misses Porter	2	0	0
Monmouthshire.			
Newport, Hope Chapel Sunday-school	0	15	2

	£	s.	d.
Northamptonshire.			
Byfield	7	9	0
Wollaston	15	0	0
Northumberland.			
Alnwick	22	0	0
For Nat. Girls, M. Hindmarsh, and M. Alnwick	4	0	0
	26	0	0
Nottinghamshire.			
Carlton Rectory, Worksop, Rev. C. W. Eyre...(D.)	10	10	0
Worksop, Legacy of late Mr. Isaac Pearson	10	0	0
Warwickshire.			
Aux. Society, per W. Beaumont, Esq.—			
Birmingham, Carr's-lane	452	15	1
For a Nat. Girl, to be called Mary Sarah	2	10	0
Rev. J. A. James, for Nat. Tea. Rowland Hill	10	0	0
Do. for Chinese Mission	50	0	0
Miss Jesson, for Wid. and Orph. Fund	1	1	0
W. Elliott, Esq. for a School at Benares	10	0	0
Ebenezer Chapel, on account	185	1	8
Lady Huntingdon's Ch.	61	3	6
For N. Tea. J. Dickenson, J. A. Salt, J. W. Percy, and J. Jones	40	0	0
Livery-street	16	15	5
For N. Tea. J. Austin	10	0	0
Legge-street	7	2	0
For Nat. Tea. J. B. Sibree	10	0	0
Col. at Public Meeting	67	0	0
Rev. Dr. Hoby	2	2	0
Solihull	10	1	6
Lozell's Boy's Sun.-sch.	0	14	8
	936	6	10
Less expenses	23	8	11
	912	17	11
Tutbury, proceeds of a Snuff-box, per Rev. S. Haywood	1	16	0
Westmoreland.			
Kendal, per I. Wilson, Esq. on account	59	17	0
Wiltshire.			
Salisbury, per Rev. S. Sleigh, on account	6	0	0
For Chinese Mission	0	6	0
For Orphan Children at Benares, S. Chisman, and M. Devenish	7	0	0
	13	6	0
Yorkshire.			
Leeds	196	19	4

	£	s.	d.
For Mrs. Cox's School, Trevandrum	9	0	0
For Mrs. Porter's Sch. Madras	24	0	0
For Mrs. Crisp's School, Bangalore	24	0	0
For Fem. Education	14	15	0
	268	14	4
Scarborough	46	2	6
For David the Malagash Teacher	15	0	0
For Nat. Girl. M. J. Ward	2	0	0
For Native Schools	1	0	0
	64	2	6
Muston	3	6	0
Doncaster, on account	14	16	4
Rillington	6	2	0
WALES.			
Merthyr Tydvil, a Friend, per Rev. E. Griffith	1	1	0
SCOTLAND.			
Methlick	10	6	6
Tarves and Craigdam, for Nat. Tea. James Craigdam, half year	6	0	0
Dalkeith Sabbath school, at Rev. Mr. Brown's	1	10	0
On account of the Legacy of Mr. W. Anderson, late of Pulwhite, Aberdeen	37	1	2
Stow United Seces. Cong.	5	0	0
Linlithgow, Rev. Mr. Smart	2	0	0
Per Rev. A. Lind—			
Buchan Fem. Society, for N. Tea. A. Lind	10	0	0
For Nat. Girl at Benares, Mary Buchan	3	0	0
For Fem. Education	3	0	0
Whitehill, Young Men's Society	1	0	0
	17	0	0
Edinburgh, Messrs. Sommerville and Son...(A.)	20	0	0
IRELAND.			
Enniscorthy, W. H. Collins, Esq	1	1	0
SWITZERLAND.			
Vevey, Col. after an address by Rev. A. F. Lacroix	19	14	0
Geneva, Ladies' Missionary Association, per Professor Munier, towards the expenses of Rev. A. F. Lacroix's preaching tours in Bengal	135	18	5
BRUSSELS.			
Miss Peterson for the Chinese Mission	5	0	0
SOUTH SEAS.			
Upolu	11	15	0

Contributions in aid of the Society will be thankfully received by Rev. John Arundel, Home Secretary, at the Mission House, Blomfield-street, Finsbury, London; by G. Yule, Esq., Broughton Hall, Edinburgh; J. Risk, Esq., Cochran-street, Glasgow; and by Rev. John Hands, Society House, 7, Lower Abbey-street, Dublin.

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